

# Hawaiian Church Chronicle

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[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

Vol. VIII.

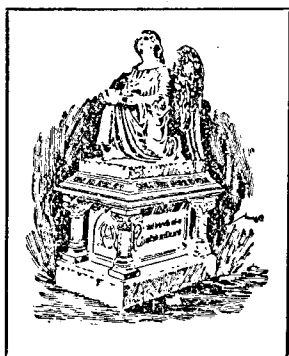
HONOLULU, T. H., JUNE, 1915

No. 1



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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. VIII.

HONOLULU, T. H., JUNE, 1915

No. 1

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

Entered at the Post Office at Honolulu, Hawaii, as  
Second-class Matter.

JUNE, : : : 1915

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief  
C. W. JORDAN, - - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

### CALENDAR.

June 24—Nativity St. John Baptist.  
27—4th Sunday after Trinity.  
29—St. Peter, Apostle.  
July 4—5th Sunday after Trinity.  
11—6th Sunday after Trinity.  
18—7th Sunday after Trinity.  
25—St. James, Apostle.



### DIOCESAN COUNCILS.

This is the time of the year when many Dioceses hold their Conventions and the Church papers have had accounts of many. Most of the Bishops in their annual addresses touched upon the Emergency Fund, Church attendance, Christian education, and the Pension System.

Everywhere the Church seems to be active in all progressive work. In the Southern Dioceses the matter of a racial Episcopate occupied attention. There is a difference of view upon this subject, some favoring Negro Suffragen Bishops who shall have charge of Negro work in the Dioceses to which they belong. There are other plans which are advocated by others. There is a disposition in the North to leave this matter largely to the decision of the Southern Bishops when the matter is brought before the General Convention. In many addresses the war was touched upon, as was intemperance, and some very plain things were said. The action of the President has entirely changed the situation as to silence upon the matter, because the President has defined a positive policy in which he is upheld by the entire American people, regardless of National antecedents.

### THE EMERGENCY FUND.

The latest advices as to the Emergency Fund tell us that up to May 22d \$145,000.00 had been received in New York.

Two interesting gifts came by the same mail from Maryland and Oklahoma: One was a set of silver after-dinner coffee spoons which the donor had possessed for thirty years. The other was a set of crochet mats made by a woman who in former days was a nurse, but who is confined to her bed with a broken hip, and has no hope of active service for at least a year and a half.

It is related that a Sunday School in Michigan brought an offering for the Emergency Fund, consisting of two-cent stamps. Our own Sunday School of the Church of the Holy Innocents, Lahaina, sent up \$1.55 to the Bishop with a very touching letter signed, "From your loving children," in which they said that they could not earn money, but that they could give the price of a show.

### WRONG IDEA.

The New York Churchman says that there is a tendency on the part of some of the Clergy, to devote a Sunday offering to this fund without previous preparation. Certainly this is not the idea or the plan. The Board of Missions asks for a definite gift of one day's income or wages. The appeal is addressed to the individual as a unit, and not to the Parish as a unit. Where the gifts of the people to Missions are small, it is nearly always the fault of the Clergyman who does not obey the Canons and bring before the people the needs of the work and the principles of the work. We have known many people in our lives who said they did not believe in Missions, and when we have talked with them for a little while, they found that they did not know what they were talking about.

### LOCAL WORK.

In addition to the meeting on Whitsunday evening, the Bishop had the Clergy at his residence during Convocation and talked the matter over with them. From the Bishop's office, taking the list of the Church Chronicle as revised by the

Clergy, nearly a thousand letters were sent out to the Church people of the Islands. In cases where the Clergyman preferred it, envelopes were enclosed with the letter. There were many names to which the Clergy thought it was useless to send the letters. We have in mind three such cases. One woman sent \$5.00 to the Bishop's house asking a receipt therefor, which was, of course, the proper thing to do, a young man handed one of the collectors \$10.00, saying he was a Churchman, even if he did never go, and another young man, whose income certainly is not large, sent a check for \$20.00.

The Bishop called the Vicar and a number of men and women communicants and read over the list of names of people connected with the Cathedral. As the names were read out they were taken by different ones present, to be called upon by them, and the result was that all were taken before the meeting dispersed. What the result will be is not known, of course. We must not expect much outside of Honolulu, for many who worship in our congregation are not Church people and we cannot expect such to be as interested as we are. With their usual systematic methods of procedure, the Orientals have taken up the Emergency Fund as a serious business, and St. Peter's Church alone, sent out 150 letters, which the Rev. Mr. Kong had printed in Chinese. We hope our people will do their share and do it as soon as possible.



### THE CONVOCATION.

When the time came to prepare for the meeting of Convocation the difficulty had arisen of the resignation of the secretary, the Rev. Canon Potwine, due to his leaving Hawaii. A further difficulty lay in the fact that the assistant secretary was absent from the Territory. Further, in regard to the annual meeting of the Woman's Auxiliary the president and secretary were both on the Mainland. The officers therefore, who were familiar with what was to be done in the way of preparation, were absent. The Bishop had to see that all the necessary things were done. Notices had to be sent out and all committees had to be urged to have their reports ready, a large corre-

spondence had to be carried on with the officers of parishes and missions in regard to delegates, provision had to be made for fares, entertainment, etc. The Inter-Island Steamship Company kindly made a one fare rate for delegates. In addition to this the Convocation of 1914 had ordered the printing of a new blank for parochial reports. All this had to be done in the Bishop's office and the absent secretaries were sorely missed. However, the work was done, and when Convocation met all reports were ready and all certificates of the election of delegates had been sent in and it was seen that the business was likely to go smoothly.

#### OPENING SERVICE.

In order to accommodate the men from the other Islands, for some years past Convocation has met on Saturday. The opening service was at 10 a. m. in the Cathedral, at which all the Clergy were present except the Rev. S. H. Davis, retired.

At 2 p. m. Convocation met and it was found that every Parish and Mission was represented. The Canons permit the election of delegates resident in Honolulu when it is found that no one can attend from the Churches on other Islands. This is an unusual provision, but we are satisfied that it is a wise one here, as it brings into Convocation a large number of young men who are thus being trained in the parliamentary usages and the methods of procedure in the American Church. It also provides an education in the Constitution and Canons of the general and local Church.

The Convocation organized by the election of the Rev. J. Knox Bodel secretary, and he at once, with the consent of Convocation, appointed Edmond F. Melanphy as assistant. That the choice of secretaries was wise was shown throughout and the order of business proceeded rapidly. The Bishop appointed the Council of Advice as follows: The Rev. Canons Wm. Ault and John Osborne and the Rev. F. W. Merrill, clerical members. Messrs. H. M. von Holt, Robbins B. Anderson and John Guild, lay members.

#### REPORTS.

The reports read were many of them interesting and important and it is a pity that they will be hidden away in the Journal which comparatively few see. We hope and intend to publish some of them later on.

There is a need that some of the committees keep at work during the year and

that they do not merely write a report a few days before the Convocation meets. It is expected to remedy this where it exists during the year on which we have entered.

One thing we note, and that is the Board of Missions has done more work than ever before and has been of valuable assistance to the Bishop and has plans which will keep it busy during the year, especially in providing for and helping the General Missionary whom we expect to get soon.

The Education Committee made a report which was the result of correspondence with every day school and Sunday School in the Islands. It showed steady and encouraging growth.

#### INCREASE.

The report of the Committee on Education shows a large work done, and this it may be said is only made possible by the self-sacrifice and devotion of the workers who in working for the Church forego the receiving of larger salaries elsewhere. But that, of course, is a part of Church service. The Clergy from highest to lowest do not expect to be paid what they would be in other lines of employment.

The Committee on the State of the Church had steady gains to show in nearly every station.

The report of the treasurer of the Board of Directors is always a model of excellence. It will be printed in full in the Journal and will repay careful study.

There was added to the possessions of the Church a value of \$23,000.00.

The Treasurer of Convocation and the Board of Missions had a most encouraging report. All parishes and Missions had paid their apportionment and assessment. The Sunday Schools had given to Missions \$1296.00 and the entire apportionment of \$2083.00 had been paid in full.

#### OTHER BUSINESS.

The Convocation adopted a resolution expressing the hope that the Churchmen of the Islands would do their share in giving to the Emergency Fund.

The matter of the Pension system for the Clergy came up and after some discussion it was made the order of the day for Monday at 7:30 p. m.

#### WHITSUNDAY.

The Rev. J. Knox Bodel was celebrant at the Cathedral at 7 a. m., a large number being present, including 41 men.

At 11 a. m. the Bishop was celebrant and in place of a sermon he delivered

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his annual address and charge. It was published in the morning paper of the following day.

In the evening at 7:30 the choirs of the Cathedral and Hawaiian congregation and St. Peter's Church sang the service. Addresses on the Emergency Fund, brief and to the point, were made by Guy H. Buttolph, Mong Fa Chung and Robbins B. Anderson. They were excellent and instructive. After these laymen the Rev. J. Chas. Villiers and the Rev. F. N. Cullen spoke a few words. The meeting was a most successful one and will tell in the results of the canvas for the fund.

#### EDUCATIONAL CONFERENCE.

This was a session of two hours and was well worth attending by any interested in the matter.

Miss Simpson had a class of little children to whom she gave a lesson which showed well trained children. The recitation of Psalms by the class was excellent.

The Rev. F. W. Merrill described the French Catechetical method and illustrated it by class work, the class being composed of Chinese girls.

The paper of Miss McLeod on Sunday School teachers was too good to be heard only by those at the meeting and it is printed in this paper.

Miss Marsh read a paper on the importance of Church history in senior classes, and the Bishop asked questions of a class of girls who were brought to the platform.

#### PENSIONS FOR THE CLERGY.

Heretofore the aged and infirm Clergy of the Church have been dependent on the benevolent efforts of societies. At the last General Convention a Commission was appointed to devise a plan for pensions for the Clergy. The Bishop of Massachusetts, the chairman of the commission, has associated with him men widely known as expert actuaries. The plan which they submit to the Dioceses will provide for all Clergy of the age of 68 years, a pension of not less than \$600.00 and not more than \$1200.00.

This has met with much opposition as it is deemed to be unfair to poorly paid Clergy. Others believe this is the only practicable method. If it is carried out it will mean that each Diocese will have to pay 7 per cent. of the salaries of its Clergy as an insurance for the pensions of its aged and infirm Clergy.

Canon Ault had presented the subject on Saturday and on Monday night H. Gooding Field had prepared a digest of what he could gather to read on the subject. The Convocation resolved itself into a committee of the whole to consider the matter and John Guild was elected chairman.

The matter was ably discussed by the gentlemen named, and by others, among whom were L. T. Peck, Robbins B. Anderson, L. M. Vetlesen and Guy H. Buttolph. When the committee of the whole reported to Convocation, this body passed a resolution endorsing the plan.

A number of resolutions were passed, among which was one offered by Tom Sharp which expressed appreciation of the character of the late Frederick Fyler, who for many years had been a delegate to Convocation.

#### THE WOMAN'S AUXILIARY DAY.

Tuesday of Convocation Week has for years been the day for the annual meeting of the Woman's Auxiliary and Guilds. The work and the earnings of these organizations in this way can be recorded. It has been the practice to print in the Journal a summary of the work of the Auxiliaries and Guilds and valuable information is thus a matter of record. The Bishop instituted this order of annual meetings because he knew that it prevailed in many Western Dioceses and Missionary Districts. The Woman's Day in Honolulu has for years been the occasion for instruction and enthusiasm. Of course it has grown like all things connected with the Church here and has had to be changed in many ways. At this session a revision of the constitution was undertaken.

The day began with a celebration of the Holy Communion in the Cathedral at 10 a. m. at which the Rev. F. N. Cullen was the preacher.

At the close of the service immediate adjournment was made to the Davies Memorial Hall where organization was effected. The Bishop appointed Mrs. H. M. von Holt, president; Mrs. L. F. Folsom, vice-president, and, (later) Mrs. W. L. Moore, secretary, and Mrs. B. L. Marx, treasurer.

The daily papers gave a good deal of space to the affairs of Convocation and these were widely read. It has been suggested that in future a Reader be appointed to read reports for several women could not be heard. It is a good idea. The reports also should be as brief as possible. It is true that some women complained at the length of the meeting, but to many it was an enjoyment throughout, and as it closed at 4:30 it was not long drawn out.

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The luncheon at St. Andrew's Priory was in charge of Mrs. W. L. Emory, Mrs. J. O. Young, Mrs. Arthur G. Smith had general charge of the refreshments, and Miss Emily Ladd acted as manager of the luncheon. These ladies deserve, and certainly receive the thanks of all concerned for their excellent arrangements. The Woman's Auxiliaries of the Cathedral, the Hawaiian congregation, and St. Peter's, contributed the eatables, which 160 people enjoyed.

The amount of work done by the Guilds during the year was: Receipts, \$4587.51; disbursements, \$3856.52. That of the Auxiliary was in cash, \$2406.88; balance on hand, which includes the United Offering, \$355.97; in boxes, \$235.15, giving a total of \$2998.00.

The total sum of the value of Woman's work was therefore, in Guilds and Auxiliaries, \$7585.51. Of course, this only counts what passed through the District Treasurer as far as the Woman's Auxiliary is concerned, and is therefore incomplete, but it shows to what importance the work of women has grown in our Island Church.

#### CHURCH CLUB DINNER.

The dinner given by the Church Club to the Clergy and lay delegates is always a pleasant affair. It was this year as last, held at the University Club. It has become a custom to give this dinner, and we hope it will be continued. The Bishop informally called on several laymen during the dinner for brief addresses on subjects connected with Church work and conditions.

At the close of the dinner a short musical program was enjoyed.

#### DINNER FOR WIVES OF CLERGY.

While the men are at their annual Convocation dinner, it has been the custom for Mrs. Restarick to entertain the wives of the Clergy at the Bishop's house. This year nine besides herself were present, including Mrs. J. Henry Watson, a visitor in Honolulu, who is a daughter of a Priest of the Church, and a widow of another.

#### THE RECEPTION.

Another custom of Convocation week is the reception to the Clergy and lay delegates. This was held as in the past two years, at the Bishop's House. The Bishop and Mrs. Restarick and the out of town Clergy and their wives were in the reception line. Eight girls from St. Andrew's Priory sang from time to time, and the orchestra from Iolani played between the songs and did exceedingly well. A large number of people of the various races among whom the Church works were present. The refreshments were in charge of St. Clement's Guild, assisted by the Epiphany, Kaimuki, and Trinity, Japanese, and St. Elizabeth's.

Most of the Clergy and their wives returned home on the Mauna Kea on Saturday.



#### GIFTS.

Bishop Restarick at the Convocation dinner, announced that he had received a gift of \$5,000.00 for the work of the Church in the Islands. A number of suggestions were made to him at once, as to the disposal of this money. As the matter of the gift was published in the papers, it having been reported in connection with the Church Club dinner, perhaps it would be well to give a few words of explanation.

First, it is well to know that in much of the work of the Church here, the support is derived from several sources. For example, take St. Mary's. Certain salaries are paid by the Board of Missions, New York. One is paid entirely by local contributions. The upkeep of the house and premises is largely paid for locally. Fire insurance, repairs, expenses of various kinds, must be arranged for by the Bishop, so that at St. Mary's there are years when, in addition to all regular receipts, the Bishop has to provide for the things mentioned. One year these amounted to \$312.00.

What is said of St. Mary's may be said of every institution. For instance. There is only one teacher at St. Andrew's Priory who is wholly paid by the Board, and two others partially paid in

the same way. The remainder are paid from the income of the school. There have been years when the necessary painting and insurance have cost many hundred dollars. This year the roof was painted and an unexpected local gift of \$500.00 paid for the work. Other years the Bishop has obtained the money for the work which was necessary to be done.

It is impossible to conduct a Church institution having any degree of venture in faith, with strict adherence to a budget. If progress is to be made, decisions have to be made quickly and often new workers have been engaged when the salaries are entirely unprovided for at the time.

This was the case at Kapahulu, both when the first worker was engaged and when the second was added. And these are only instances which occur all over the Islands. For instance. If a Priest at work sees an opening for a Catechist to labor among those of his own race, and one is obtainable, the Bishop has

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never hesitated to engage the man and somehow to provide the money.

If the Church work in the Islands has prospered, it has been because the Bishop has been able, by the help of friends, to see that necessary buildings were erected, improvements made, insurance paid, workers engaged, incidental expenses provided for. Special needs of the Clergy or workers, due to sickness or accident, have always received immediate attention.

The above things, and others not mentioned, have cost the Bishop thousands of dollars annually beyond all regular sources of supply. One friend in New York has for years sent \$2,000.00 a year to assist in providing for such expenses. Another local donor has placed in the Bishop's hands for special purposes of addition to stipends a generous sum annually.

It should be said that no money ever given to the Bishop to use at his discretion, has ever been used for anything connected with the Cathedral itself, its buildings, support, or upkeep. With the solitary exception of when he first came here and found the Cathedral leaking in a dozen places, he used \$100.00 to repair the gutters and down-pipes.

So it seemed to be thought by many that when the Bishop received this \$5,000.00 to be used at his discretion, that he would immediately have a good deal of money to use, and people connected with parishes and established work, had suggestions for a use of a part of it. Of course, this was impossible under the principles which have always governed his use of money, which he has considered to be used wholly for Mission purposes.

To show how speedily money can go, he would state herewith, how some of this gift has already been used.

1. The land for Kapahulu was given by a public spirited citizen. Later an adjoining lot on which are erected the school and cottage, was acquired by the Church as follows: The lot was worth \$1,000.00. The gentleman referred to above made a gift of half its value and accepted the Bishop's engagement to pay \$500.00 with interest at 6%. This \$500.00 is paid from the gift of the \$5,000.00 with \$25.60 interest added to it. The deed was then obtained and immediately deposited with John Guild, Treasurer of the Church Corporation. This leaves \$250.00 debt at Kapahulu for the people and their friends to work off.

2. A proposition was made to the Bishop to acquire a lease of certain property at Kahala, on which might be built a house to be used as a place of rest and recreation by the Church workers in Ho-

nolulu. The matter was brought up before the Board of Directors, the question being whether the Procter Rest House fund, or rather the interest accumulated on that fund, could be used for the erection of a house if the lease was obtained, the Board being unanimously of the opinion that the accumulated interest could be used for a building which it would own and could remove at the expiration of the lease. This being decided, the Bishop gave \$500.00 from the \$5,000.00 referred to, in order to secure the property, the balance necessary being given by a friend in the Islands.

It will be remembered that some years ago the Church owned a rest house at Waiahole, on the windward side of the island. This was found to be too far away for practical use, and it was sold, the children of the original donor being notified of the transaction, and agreeing that it was a wise step.

It had been proposed that the interest of the Procter Rest House Fund should be used to give teachers a certain sum of money for a vacation, but on submitting the question to a large number of teachers and others, it was found that they were unanimously of the opinion that a house at Kahala, to which they could walk from the end of the street car line and be available all the year round, would give them infinitely more pleasure than any division of the interest on \$5,000.00. In fact some years ago there was a movement in Convocation to request the Board of Directors to use the fund for the purchase of a place at Kahala, and the movement was only stopped by the Bishop stating that it was impracticable.

3. The debt on Kaimuki Church is \$2,500.00. The Bishop, in a letter to the women of Kaimuki, informed them that if they would raise, by subscription or otherwise, the sum of \$500.00, he would give them a like sum towards the payment of the debt.

4. There are always a number of children, boys and girls, for whom no provision of support is made other than that

which the Bishop can manage to obtain. There are scholarships provided by friends in the Islands and friends on the Mainland, but there are expenses connected with clothes and washing and incidentals which have to be provided. Many of these are small children who are orphans. No one, except the treasurers of the schools, and the Bishop, know who these beneficiaries are and the amount which is needed in the course of a year is not a small one. Some of the gift has been used for work of this kind, and those who are in a position to know, are made aware in many ways, of the real help which assistance of this kind has been in building up character and enabling children, now young men and young women, to be self-supporting, self-respecting, and moreover, devoted personally to those who have been to them in the relation of fathers and mothers since they had no blood relation who could care for them.

5. While the \$5,000.00 referred to was given for the Bishop to use entirely at his discretion, yet the suggestion was made that if he thought it wise, \$500.00 might be given to the Japanese work. It may be said that the Bishop some time before had presented on request to the one who was later the donor, the need of the purchase of a lot for the Japanese Mission house. Following this expressed wish of the giver, the Bishop has deposited \$500.00 to the Japanese building fund, which brings the total up to over \$1700.00. It may be said here that the appropriations to Kapahulu Hawaiian

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work, and St. Peter's Chinese work, were both in the line of carrying out suggestions of the donor that certain lines of work be aided.

6. It so happened that this year a large amount of insurance became due upon Iolani and Mission property, and painting and repairs had to be attended to. For instance, we have had to paint and white enamel the dispensary at St. Mary's, where a thousand cases a month are attended to. We intend to paint at once the dispensary at Kapahulu. The Cluett House needs paint on the outside; St. Mary's needs paint; the Priory floors all need attention. What we have mentioned are only a few calls. We have said nothing about those outside of Honolulu, and they from time to time demand assistance of various kinds. In the past they have needed a great deal and have received what they needed.

But enough has been said to show that money such as this gift, does a great deal of good and is spread out in many directions. For instance. We are short of Clergy at this present time. The possession of money enabled the Bishop to telegraph to certain approved men that if they could come at once he would pay their expenses. We all know that any work without the ministrations of a Priest is in grave danger of going to pieces and we have always worked on the belief that it was best to spend money to get people here quickly, than to wait a long time for the possible action of the Board at some future period. Of course this means when one is reasonably sure that the person sent for is efficient and suitable.

We have not mentioned in the above other things for which some of the money has already gone. Some of it has been sent to a Chinese student for Holy Orders at Boone University, who is to return to work in the Islands. His necessary expenses have been paid for years by the Bishop. There was still a debt of \$403.00 on the Mission House at the rear of St. Peter's Church. The people raised what they could and the Bishop paid the balance of \$87.50 so that the whole property is without any debt. In view of the work of St. Peter's for the Emergency Fund and their large gift to Missions, this expenditure we believe to have been a just one, as well as helpful. •

As for the balance of the money, plans are in mind for its use in helpful work. We always believe in encouraging local giving and using money to supplement local efforts. We always try to use money wisely and usually consult business men of the laity before anything is done. The fact that the work heretofore

helped is prospering and rendering helpful service to mankind, to men, women and little children, and extending the Kingdom of God, is an evidence that we have tried at least to expend money carefully and it is no doubt that the results which have come have done much to maintain the interest and confidence of those who have been so generous to the work.



#### WORKERS UNDER THE UNITED OFFERING.

An error was made by one speaker at the Convocation in which it was stated that 37 women workers here were paid by the United Offering Fund. It is well to correct that, as the mistake was inadvertently made from wrong figures. There are 4 women workers in Honolulu who are paid by the United Offering. Not one of these is connected with the Priory or Iolani. There are 27 women under the Bishop now engaged in Church work in Hawaii.

Again, the list of workers on the cover of the Journal of the District, are all those paid from any source by the Bishop. There are 14 women in the Islands supported partially or wholly by the Board. In the majority of cases the support is partial, the remainder being made up from local sources. In some instances the partial support is \$10.00 a month.

The above does not in the least detract from the fact that the Board is most generous to us in Hawaii, and that we should do all we can for the Emergency Fund, but it is as well to know the facts in the case.



#### CATHEDRAL REGISTER.

##### Baptisms.

- May 4—Isabella Nora Kaluwihiwihionapu Morrison, by Canon Ault.  
 6—William Whitney Anderson, by Canon Ault.  
 9—Ramona Miriam Ross, by Canon Ault.  
 18—Lucy Miriam Ross, by Canon Ault.  
 18—Roderick Dimond Ross, by Canon Ault.  
 20—Lydia Kauaikalani Ferrera, by The Rev. L. Kroll.  
 30—William Malen Flack, by Canon Ault.

##### Marriages.

- May 1—Harry Kenneth Stern,  
 Elizabeth Lepeka Kamiki Green,  
 By the Rev. L. Kroll.

##### Burials.

May 20—Frank Frederiek Fyler, by Bishop and Canon Ault.

General Alms .....\$89.10  
 Hawaiian Congregation ..... 48.10  
 Communion Alms ..... 58.15

Number of Communions made during May, 579

#### ◆◆◆◆◆◆◆◆◆◆ CATHEDRAL.

Owing to the fact that we are short two Clergy in Honolulu, the Bishop is trying to keep things going and the Clergy in residence are rendering willing help. On the Second Sunday after Trinity the Bishop assisted at the Cathedral at 7 a. m. He celebrated the Holy Communion and preached at the Hawaiian service at 9:15; at 11 a. m. he held service and preached at the Epiphany, Kamukui. At 7:30 he preached at the

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Cathedral and fulfilling an engagement made some time ago, he preached also at 8:30 at Trinity Japanese Mission.

As soon as possible Canon Ault resumed his Confirmation classes and they were ready for presentation on June 20th.

During the absence of the Rev. L. Kroll, Edmund Stiles and S. Meheula are, as lay readers, taking such of the services as they can. The Bishop preached for them on the last Sunday in May and the second Sunday in June.

Many of the teachers of our schools have gone to the Coast for a vacation. Among these are Miss Roberta Caldwell, Miss M. Jensen, Miss Frances Hamlin, Miss Adair Leovy, Mrs. Jessica Pascoe, and Mr. G. V. Blue. All expect to return in time for the opening of the schools. Miss Edith McLeod leaves for the States, to the regret of all, after giving a year's valuable service to St. Andrew's Priory.

#### THE SCHOOLS.

The Church schools have closed after a successful year in point of attendance and work accomplished.

St. Andrew's Priory graduated a class of five, others of the class being obliged, for various reasons, to leave school. The names of the girls who were graduated are Agnes Frendo, Jean Pritchard, Elsie Pung, Louise Akeo and Dorcas Chang. Agnes Frendo has been at the Priory since she was three years old and during all these years the school has been her home.

The usual exercises for the different

grades were held in Queen Emma Hall at the Priory. The piano recital showed the care and efficiency of the teachers of music, Miss Pierce and Miss Tewksbury.

The staff of teachers at the Priory remain with the school next year, there being no changes. Miss McLeod, who gave a year's service, leaves, but this was an understood arrangement. Miss McLeod has rendered most valued service both as an instructor and adviser. Her large and long experience in charge of the Normal training work at San Diego made her residence here helpful in every way.

There will be room at the Priory for a limited number of boarders and those parents who consider sending girls should correspond with Miss Abby S. Marsh, St. Andrew's Priory, Honolulu, as soon as possible.

#### IOLANI.

This school has had a successful year with a large attendance, in fact there have been more pupils than can be properly accommodated. There has been an excellent staff of teachers who will remain next year. This staff will include the Rev. Leopold Kroll, principal; Messrs. G. V. Blue, Jan Mowatt, Robert Spencer, Miss Emerson (mathematics), Mrs. C. Searle, Mr. D. P. Blue (manual training), Mrs. James Woolaway, matron. There will be one other man teacher.

The boys have done good work. Miss Emerson, the excellent teacher of mathematics, exhibited an arithmetic paper by a Chinese boy. The examination was a percentage in all its bearings. There was not a single point where any deduction could be made, and consequently on this difficult paper the marking was 100%.

At Iolani good work has been done on the lines we have laid out. The boys attend the daily service at the Cathedral and come in touch in this way and by means of religious instruction in the schools with Christian influence. Many of the boys are led to Baptism and Confirmation. Many of the best and most helpful young men in our Missions were Baptized or Confirmed while at Iolani. Those who are not led to a definite Christian stand have prejudices against the Christian religion removed and make earnest inquiries as to Christian truths.

#### "NECESSITY OF TRAINED TEACHERS FOR SUNDAY SCHOOLS."

EDITH MCLEOD.

What is the status of the Sunday School in the work of the Church? I have attended a number of Parish meetings, and I have never heard anything about the Sunday School except as it was incidentally mentioned in the general report of the Rector. The work of the Woman's Guild, the Woman's Auxiliary, the Choir, the Brotherhood of St. Andrew is considered of sufficient importance to call forth separate reports. Why not that of the Sunday School?

In providing for the annual expenses of the Church, how much is set aside for the Sunday School? So far, the only amount I have heard mentioned, here in the Cathedral Parish, is fifty dollars for a Christmas entertainment, all the other expenses evidently being met by the voluntary contributions of the children. Probably the only outlay is for text-books and copies of "The Young Churchman."

Why is there so little expense connected with the average Sunday School?

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Because the consecrated rector is doing work for which he should not be responsible, except in his capacity as the recognized head of all the work of the Church, and because loyal, self-sacrificing men and women are in charge of classes, often because the rector can find no one else who will take them.

Let us look back into the history of religious teaching. There was a time when religious training permeated and subordinated whatever instruction was given in other subjects. Nothing was taught that was not of direct benefit to the Church. The Protestant Reformation brought a change and secular subjects began to be studied for themselves alone and were given a larger amount of time. With Democracy came the complete segregation of secular and religious instruction. The State took it upon itself to provide the former and thus left the latter to the Church and the home. The home has gradually thrown off its responsibilities and the religious training of the child is now left wholly to the Sunday School.

In 1899, the late Bishop Potter said, "It must be owned that the modern Church has not adequately recognized its responsibilities nor improved its opportunities as a teacher of the young." With the hope that conditions might be improved, Bishop Potter in that same year appointed a Sunday School Commission to make a study of the subject. This commission consisted of eminent clergymen, in and around New York City, and three laymen, two of whom were prominent educators. A course of ten lectures was given on Saturday afternoons in St. Bartholomew's Church by ten of the most prominent educators in the country, some of whom were Churchmen, while others belonged to sectarian bodies.

These lectures were published in book form and they provide most interesting reading.

A permanent Sunday School Commission has been the outgrowth of this first one. They have provided, through the Young Churchman Company, text books which present a graded course of study from the kindergarten through the high school, and a postgraduate course beside. They issue comprehensive lists of "Teachers' Aids and Helps" and they maintain a Sunday School exhibit at the Diocesan House, 416 Lafayette street, New York City.

I shall quote largely from these lectures, several of which it was my privilege to hear.

Let us first consider what is the purpose of the Sunday School? Dean Hodges of the Cambridge Divinity School said: "It is to do for Christianity and the Church what the private

and the public schools are meant to do for society and the State. It is to make the boys and girls good Christians, sincere disciples of Jesus Christ, knowing Him, believing in Him, loving Him, and obeying Him, showing their discipleship by the gentleness, the thoughtfulness, the honesty, the purity and the unselfishness of their lives. And it is to make the boys and girls good Churchmen, understanding the Church, its history, its principles, its customs, its blessings, devoted to the Church, making the most of it for the good of their individual lives, using it to help them to do right, and making the most of it for the good of the community, using the Church for the general establishment of the Kingdom of Heaven. This is the purpose of the Sunday Schools. It is to train Christians and Churchmen. It is to build up character in the Church with the appliances of the Church."

Dr. McMurry, not a Churchman, says: "All religious instruction aims primarily to develop a permanent interest in religious facts which shall guarantee future thinking, feeling and acting along that line. In other words we are aiming at religious love based upon knowledge, for clear ideas must be the basis of all permanent interest."

If either or both of these aims were realized, our churches would not be the struggling institutions that they are today.

Secondly, what shall be the content of our religious instruction? I quote again from Dean Hodges and condense nearly half a lecture into a few sentences: "Material should be of two kinds, character material and church material; but each helps in the work of the other. The Ten Commandments teach how to act, The Lord's Prayer, how to pray, and the Creed, how to think. As these with their explanations fill the most of the Catechism, we will name that as the first character material. We need to see how the things taught in the Catechism have worked out in the lives of men; of those who have disobeyed. We can find examples in the people around us and in literature, but nowhere are they so clearly seen with the spiritual meanings so directly taught as in the Bible; hence the Bible is our greatest source of character material. If the children are to become good Churchmen they must know the Prayer Book; whence it comes, what it is, and means, and how it is to be used. As we need to supplement the Catechism with the Bible, so we need to supplement the Prayer Book with Church History. If we know the Church's origin, its progress, and its position, it will make us appreciate it and be loyal to it."

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I think we will all agree with Dean Hodges' ideas and as he has included the Bible in his list of material he has given the final word; but let us go into detail a little as to how it shall be used. The smallest children can be learning the Lord's Prayer, the Commandments and some of the beautiful Psalms, but they need to be supplemented by Bible stories. Miss Simpson has shown you their value. They belong in the child's life with the Fairy Tale and they can be made as attractive and as interesting.

At about the age of ten years, children demand true stories and they are also hero worshippers. Then is the time to make use of biography. When children are asked to name heroes why shouldn't they think of Biblical characters as well as of Washington and Lincoln. From the Old Testament we naturally would teach of Abraham, Isaac, Jacob, Joseph, Moses, Saul, David and Jonathan. From the New Testament, the life of Christ with His disciples and of St. Paul.

Here let me plead that while children are studying the Bible they be given a vision of another use for the things they are learning, character and churchmanship having been kept constantly before them. Tell them of the great masterpieces in art that represent Biblical scenes and characters. Bring into the class inexpensive but good pictures, such as the "Perry" and the "Brown" prints and show them that no one can understand what he sees in any famous gallery if he is not familiar with the Bible. Take almost any piece of literature that the child will study from the seventh grade on through his high school course and show him how many allusions and even proper names there are, that will have no meaning for him until he finds their source in the Bible. Help him to realize that our present civilization cannot be understood unless we know what has gone on in the ages that have preceded ours and that the Bible is the great source work of that information. Try to impress upon him that the person who does not know the Bible is not well educated.

Who shall carry on the work thus mapped out? First, men and women who are Christians and Churchmen. Second, people who understood something of psychology and pedagogy. There are many Sunday School teachers today who have that knowledge without knowing that they possess it. They have gained it in the hard school of experiment and experience and they are doing valiant work, but the time has come when provision for the training of teachers should be made.

It is an accepted fact that the principles underlying secular and religious instruction are the same, hence the persons who

have had training for one are best fitted for the other; as teachers of secular schools, if devoted Christians and Churchmen, make the best Sunday School teachers. They will never be obtained in large numbers until they are paid; not because they are not willing to give the hour on Sunday, but because they know they must devote much time to preparation and with their heavy duties such time must be taken from that now given to personal matters, many of which could be paid for if there were special money for the purpose. Even then, many teachers feel that they cannot work with children every day in the week without getting hopelessly into ruts.

What would be the next best thing? An absolute necessity is a superintendent who shall be able to devote much, if not all of his time to the work, and his salary must be one of the expenses of the parish, or of a number of parishes if there are several in the community. He will have classes for the training of teachers and give practical illustrations of the best methods of presenting the different kinds of lessons. He will visit the pupils in their homes, know their parents, and do for the boys and girls through several organizations some of the good things that are now being done by "Boy Scouts," "Girls' Campfire" and similar societies. A few Sundays ago our Bishop urged that we carry our religion into our every-day life. Let us give the boys and girls a chance to carry their Sunday School into the week-day school, and help them to get rid of the idea that it belongs only to the one hour given on Sunday and consists largely of moralizing.

You ask where such a man can be found? The demand for anything always regulates the supply. All our large universities now have departments for Biblical study, and they will be able to furnish the men as soon as they are really wanted.

In your own particular case is it too much to hope that as a step in this direction, the next time a teacher is needed

at Iolani School our effort be made to get a man who has had training along the line of Sunday School work, and who might divide his time between the two, his salary to be met by the School and the Parish?

Is it not also possible that the time is not far distant when some boy who has grown up in the Sunday School of the Cathedral Parish may go to some Eastern college with his mind made up that Sunday School management shall be one of his subjects of earnest study, and that he will return to be a power for good in the community?

Do you say that this is a fanciful program which can never be carried out? Perhaps so, but it gives something to work toward, and all efforts along these lines will make for improvement. It is not really so fanciful as it seems at first thought, for there are many Sunday Schools that are doing just these things; among them are St. Mark's, Denver, The Cathedral at Cleveland, and a number in New York City, in one of which I know that every teacher receives pay.

Let me tell you what a noted educator and Churchman, presents as the alternative. It is this: "Religious knowledge, and *with* religious knowledge a good deal else that is worth saving, will go out of the life of the next generation. What appears important enough to the elder generation to be systematically organized, conscientiously studied, and paid for in dollars and cents will deeply impress itself upon the younger. What is put off with a hurried and unsystematic hour on Sunday will not long seem very much worth while."

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In closing, I would beg parents to realize that the home still has a necessary part in this instruction. Make the children understand that the Sunday School lesson should be prepared the same as the lessons for the day school. Set some definite time in the week for that study, allow it to be interfered with only by some emergency, and then see to it that some other time takes its place. The combined effort of the home and the Sunday School will surely bring forth an abundant harvest.



### LAHAINA.

#### THE REV. F. N. COCKCROFT ARRIVES.

The Rev. Frank Nuttall Cockcroft arrived in Honolulu, accompanied by Mrs. Cockcroft and two children, on the Ma-noa, May 25th. He had intended to arrive earlier, but was prevented. It was fortunate that he came to Honolulu in time for the annual Convocation, as this gave him opportunity to meet the Clergy and to see the Church at work.

Mr. Cockcroft came from the Diocese of Sacramento, and previous to that he was in Montana, where he was known to the Rev. J. Knox Bodel who was in that Diocese for some years.

Mr. and Mrs. Cockcroft and the children were guests at the Bishop's house during their stay in Honolulu. The new Clergyman and his wife were able to talk over conditions at Lahaina with the Rev. Mr. Kroll and Mr. Bodel, both of whom had been in charge of Holy Innocents in the past. There were also people from Lahaina, communicants of the Church, of whom he got information. These included Mrs. Hose and Miss Caldwell. The last two sailed on the Claudine with the Cockcrofts for their new home, where they landed at 2 a. m. on Saturday. They found two Hawaiian Churchwomen who had prepared for them a supper and had the house in readiness for them to retire for the remainder of the night.

It is fortunate that Mr. and Mrs. Cockcroft are musical and can play the organ, for as in all other small places, it is not always possible to get a capable musician. Mr. and Mrs. Cockcroft go to Lahaina with the right spirit, intending to stay there and do the work which is to be done, and we are fortunate in getting them among our workers in Hawaii. They may be assured of the sympathy and coöperation of all other workers, for the spirit of helpfulness exists here in very large degree.

Mr. Cockcroft writes he is very much pleased with his residence and the outlook for the work, and we hope and pray that he may be blessed in the days that lie before him.

### PERSONAL.

The world is small indeed. Among those who were on the Lusitania known to the writer were three people: Father Malurin, for years a Priest in Philadelphia, who went to Rome some years ago; two people from California and Miss Margaret Jones, of Honolulu. There were others on board whom the writer had seen, but whom he did not personally know.

Another instance of the smallness of the world comes to us as we read the name of Frederick Villiers on many of the best pictures from the seat of war. He was a passenger on the Tunisian with us from Liverpool to Montreal in 1910 and was introduced to us by Weedon Grosmith, the playwright, actor, and artist. He was at that time down on his luck. There was no war on and the famous war correspondent was on his way to Canada to contract with the Canadian Pacific for a series of lectures on Canada, in England. The contract was not made with that railroad, and things looked dark, when another railroad made him a proposition.

Since then he has been busy in Morocco and the Balkans and now he is doing excellently in France.

Again, how small the world is. A few years ago, after leaving Hilo for Honolulu, we fell into conversation with a gentleman whom we found was from Montreal. We stated that in 1910 on the way up the river from Quebec to Montreal on the Tunisian, a storm arose and the ship had to anchor. The stranger said: "That was the time Frederick Villiers was on board; he told me about it." Then the stranger told us that Villiers had been his guest in Montreal for several weeks. We asked the question: "Why did he come over in the steerage?" "Did he?" was the question. "It is not a secret," we said, "all the ship knew it, but we thought

he was travelling in that way in order to write up his experience. He came into the first class at Quebec." "Well," said the gentleman, "I am inclined to think that he felt he must go to Canada and he had not the price of a first class ticket."

Word from the Rev. W. E. Potwine states that he is getting settled in his new work and likes it, but that he misses St. Elizabeth's very much.

The Rev. W. H. Fenton-Smith writes that his health is better and he is enjoying his work at the Mission under his charge.



### THE BISHOP OF HARRISBURG.

Bishop Darlington, of Harrisburg, has long been deeply interested in the Catholic Churches of the Orient, many members of which live in his Diocese. On the occasion of the tenth anniversary of his Episcopate, fifty Greeks called on him. A service in Greek was held in the Chapel of the See House. As the Greeks have no Priest in Harrisburg, Bishop Darlington has frequently ministered to them. Bishop Darlington once told the writer of many married Roman Catholic Priests in Pennsylvania. They belong to what is called Uniats, or United Eastern Christians. Of these there are over 4,200,000 who live chiefly in Austria. When these Eastern Christians with their Bishops and Priests united with Rome in the middle of the last century, they were allowed to retain certain of their old ways. One of these was that their Priests be permitted to marry, as is the law in the Greek Church. It must be understood that celibacy is not an article of faith in the Roman Church, but

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a matter of Church law and discipline, and as such may be changed, or modified. A Roman Catholic Archbishop once told the writer that the matter of allowing the Priests in Latin America to marry had been discussed in Rome, the desire being to put a stop to immorality on the part of the Clergy in those countries. The Archbishop referred to lives in a Spanish speaking country.

**THE CHURCH IN ENGLAND.**

The statement of the Archbishop of Canterbury on the Kikuyu case has been made public. He says: "The celebration of the Holy Communion on which so much attention has been concentrated, had no place in the programme of the conference and nothing was further from the thoughts of the Bishops or apparently of others that they were thereby inaugurating a new policy of initiating a new plan of intercommunion. Nothing of the sort was intended at Kikuyu. Whatever settlement is to be reached must be reached deliberately and under the guidance of central authority."

"I believe that we shall act rightly and that the wisest and strongest Missionaries believe that we shall act rightly in abstaining at present from such services as the closing service held at Kikuyu now that in a world of quick tidings and ample talk they are shown to be open to the kind of misunderstandings which have arisen."

The Archbishop deals at length with the several questions involved.

Of course, the American Church is governed by its own Constitution and Canons and no English ruling or statement has any effect of law here, yet naturally the American Church in any action would base any decision upon such matters upon Catholic principles and customs, and upon these the statement from which the brief extract is made is intended to be based.

Three questions occupy the thought of the Church in England at this time. One is the revision of the Book of Common Prayer which has long been discussed.

Another is the moral problems which the war has brought more especially in relation to the alleged increase in illegitimacy in the districts where soldiers have been concentrated.

The other moral problem is that of strong drink. The Bishop of London has called upon the Churchmen in his Diocese to follow the example of the King in the matter of total abstinence. Bishop Gore, of Oxford, and others have spoken strong words upon the subject.

**GENERAL CHURCH NEWS.**

"On Expectation Sunday there were many sermons on the *Lusitania* tragedy. Preachers of all denominations were united in commending President Wilson. Bishop Lawrence's words were quoted last week. At Trinity Church, Dr. Manning said: "The President of the United States in his message to the Imperial German Government has expressed the deliberate moral judgment of the nation. It is a statement worthy of a Christian people; it is a solemn appeal to the conscience and the heart of the German nation."—*Church Militant*, Massachusetts.

The Rev. Wilson R. Stearly, Rector of St. Luke's Church, Montclair, New Jersey, was elected Bishop Suffragan of Newark, on May 18th, at the Diocesan Convention. He was elected on the first ballot.

**THE LATE DR. HODGES.**

On May 1st there entered into rest the Rev. John Sebastian Bach Hodges, Priest and Doctor of Divinity and Rector Emeritus of old St. Paul's Church, Baltimore. All American Churchmen know the hymn which he composed and which is sung so widely to the words, "Bread of the World, in mercy broken," probably the most generally used of Eucharistic hymns in America.

The music of the Church in America owes much to Dr. Hodges. His father, Dr. Edward Hodges, a composer of note,

came to America in 1838 to become organist of Trinity Church, New York. Later his son Sebastian, graduated from Columbia in 1850. His closest friends were James De Koven and George Fox Seymour, afterwards Bishop of Springfield. These three men all became prominent in the Church. They all entered the Theological Seminary together and graduated in 1854. The three wished to begin at what is now called "Settlement work" in New York, but Bishop Horatio Potter did not approve of it. They were men ahead of their time. Young Hodges went to Pittsburgh, and became assistant to Dr. Lyman, afterwards Bishop. He there married Miss Lucy Shaler, a daughter of Judge Shaler. It was through a grandson of Judge Shaler, a nephew of Mrs. Hodges, and later through the sisters of Mrs. Hodges, and her brother, General Shaler, that Bishop Restarick learned to know Dr. Hodges personally.

Dr. Hodges was thought in his day to be an advanced Churchman, but like Bishop Seymour, he had a profound dislike to all that was peculiarly Roman.

Dr. Hodges went to Baltimore in 1870 and for 35 years was Rector of the Parish, where he carried out his youthful desire for a city settlement with its many activities.

He was remarkable for a combination of talent, a skilled musician, a wise administrator, and one with a thorough knowledge of Ecclesiastical art. There were few more beautiful services than that of St. Paul's, Baltimore. It was reverent and worshipful. He read the prayers and the lessons beautifully. The New York "Churchman" says: "Nor would he ever permit the choral service to become a choir performance. To that end mere musical effects were discouraged, such as pianissimo and ritardando in the responses. Above all the Priest's part was given naturally. 'If So-and-So would only say the Prayers in the key instead of singing them,' was his way of putting it."

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Music, his compositions in music were naturally those of the Church. He is best known in his hymn tunes and carols, of which he wrote over 100. In the American Church Hymnal we find his tunes to the following hymns: 3, 19, 24, 41, 112, 141, 225, 462, 603, 604.



### TRINITY CHURCH, NEW YORK.

Trinity Church, New York, has issued its year book, of which the Rector, once a lay reader under Bishop Restarick, is the Rev. W. T. Manning, D.D. The book is a large one of 500 pages, and tells of a remarkable work. It will be interesting to note some of the work which is carried on among many races. St. Paul's Chapel has its daily services, its business women lunch club, its services for night workers, as well as being a busy center of ministration to its own people.

St. Agnes' Chapel alone, has 2,500 communicants, with a remarkable Sunday School.

Trinity Church, besides the well known place of worship at the head of Broadway and Wall streets, has nine Chapels. The total number of Communicants in the Parish Church and Chapels, are 6,944. There are 3,182 children in the Sunday School, 1,046 in the day schools and 956 in the industrial schools.

Besides the endowments the free will offerings of the people of the Parish amounted to \$109,000.00. The voluntary offerings have increased since the use throughout the Parish of the Duplex Envelope system.

So much has been said about the negligence on the part of Trinity Church that the Vestry engaged an expert well known to the public, to report on the conditions. Of course, it must be remembered that many houses are on grounds leased long ago from the Corporation and over these the Parish has no control. The report of Miss Dinwiddie says, "There are no saloons, gambling places, or immoral resorts in the houses owned by Trinity, and there are no rag shops, junk shops, stables or bakeries." The report continues: "The houses in large part are low, old-fashioned houses with a large yard in the rear, commonly used as a flower and vegetable garden." When it is remembered that these houses are in the downtown district of New York, this statement is very remarkable. Further it may be noticed that there are no houses higher than five stories and only five out of the 359 are of that height.

"The tenants in these above houses number between three and four thousand, mostly Americans or Irishmen. The

length of residence of the families is conspicuous."

"Systematic inspection of the property is made by the Corporation in order that all defects may be discovered and remedied. Special credit is due to tenants for their part of the work."

"The rents average \$1.00 a week, or between \$4.00 and \$5.00 a month per room. The rents for private dwellings range from \$12.00 per month for a very small, one-family house, to \$100.00 a month for a two-family house with an office."

"It may be well to state that Trinity Parish, like all other parishes, pays taxes on every bit of property from which it derives revenue and which is not actually used for religious and charitable work. The Parish paid the city in taxes last year the sum of \$188,337.00 in addition to amounts paid by lessees. The total amount available from endowments for work of every kind, including its appropriations for outside work, was \$425,952.00. The greater part of the value of untaxed property consists of the ancient Churchyards of Trinity and St. Paul's."

The Rector in his annual statement says: "The popular notion as to the inexhaustible wealth of Trinity Parish receives a rude shock from the fact that as has been the case for a number of years past the financial statement shows a large deficit."

In looking over the multitudinous work of the parish, we find that the total income last year was \$949,447.00, which included the borrowing of \$100,000.00. The Clergy, of whom there are 29, were paid \$84,000.00. Parish visitors and lay assistants, \$8,700.00; music, organists and choirs in all the Churches, \$48,834.00; the Sextons, engineers and assistants, \$30,000.00; day schools, \$41,000.00; charities, over \$34,000.00; pensions, \$18,000.00.

The productive property of the Parish is taxed at a valuation of \$15,403,000.00, and it owes \$4,080,000.00.

Each chapel, of course, has large numbers of societies and organizations for the uplift of the people. Every now and then it is reported that the Churchyards of Trinity are to be sold, but of course this is entirely untrue. The Rector says: "Trinity Parish renders a great service each year to the Community by maintaining two downtown Churchyards, as well as the uptown cemetery. The two downtown churchyards are open breathing spaces and places of sacred and historic interest. The graves of some of the men most famous in American history lie in Trinity Churchyard."

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It is interesting to note that the artist who designed the bronze doors of Trinity Church, which cost the Astors \$100,000.00, designed the Brinckerhoff Memorial tablet in St. Andrew's Cathedral.



### CHURCH CUSTOMS OUTSIDE THE CHURCH.

One of the most effective points made in the Rev. P. Tracy Walsh's "Episcopal Church Merits," a primer of information published by the Church Literature Press of New York, is a note of the evidences of influence exerted by the Church on the forms and observances of the various evangelical communions in this country. Many hymns in common use are from the pens of Church hymn writers. One denomination uses the chants in the Prayer Book and the system of musical pointing set forth by the General Convention. Lenten services are coming to be the fashion. Good Friday and Easter are especially observed. The Gothic style is adopted for church architecture. There is no feeling against crosses and stained glass. Musical instruments are heard, flowers, hymn boards and sometimes candles are seen in these churches. The Apostles' Creed is recited, the Ten Commandments read, and the Lord's Prayer said or chanted. Hundreds of congregations are now using printed forms of responsive worship based upon the Book of Common Prayer. It would be very interesting to compare the Book of Common Worship now used in the Presbyterian Church (North) with our own Book of Common Prayer. One of the latest innovations is the adoption of vested choirs. Many thousands are now using the very things on account of which their forefathers separated from the Episcopal Church. In fact, these innovations have become so common that their significance is forgotten. If what were once causes of dissent and division are now being adopted, it would appear that present divisions are perpetuated more from heredity or sentiment than conviction. Whatever reasons others may have for their ritual customs, it is sufficient to say that the Episcopal Church makes common worship an important feature of her religious services. For the attainment of that object, set forms are essential.



### "T. R." IN "THE FRIEND."

An article in "The Friend," signed, "T. R." which really has for its subject, "Social Service and the Church," has an underlying truth in it, but the writer in

the length to which he goes forgets certain indisputable facts.

"T. R." is right when he says that what man needs is a "new heart." It is quite true that sanitation, good food, proper housing, the comforts and conveniences of life, do not of themselves make better men and women. But these things give men and women and children a far better chance to be decent morally, and to be open to spiritual influences, than where no attention to social service is given. The thought in the mind of "T. R." evidently is that a revival does more good than any amount of social service. As a matter of fact, he says as much.

It is true that when a man's heart is turned to God, and that is what conversion is, that it has a strong tendency not only to make him a new man morally, but to lead him to clean up and improve his surroundings. But this is not necessarily so. It is true today because the man who turns to God has these matters pressed home to him by those with whom he associates in Church or society. But there were days when dirt, neglect of the person and of surroundings were thought by some to be evidence of sanctity, inasmuch as their thoughts were on God and they "cared for none of these things." There have been days such as those when Asiatic cholera first visited England, when many people thought that it was an attempt to defy God to clean up buildings and streets and to disinfect.

### SOCIAL SERVICE INSUFFICIENT.

We admit that social service is insufficient of itself to make men better morally and spiritually, but we must remember that behind practically all of social service is the spirit of Christ. The workers are as a rule Christian men and women. What they do is done in Christ's name, and He did not always see that a man's heart was changed before He gave help to his body.

We do not need less social service. We need more. We do not need less attention to turning men to God; we need more. But the two should go together, as industrial schools, hospitals, orphanages, settlements are recognized factors in Mission work and are now rightly considered indispensable ones if Christ is to be carried in fullness to men.

"T. R." writes in the article: "The whole machinery of some of the Churches and their large output financially is in the directors of social amelioration, new societies, new legislation, until the whole body politic seems plastered over with remedial sores." There seems to be a

good deal of truth in this and there is. Comforts, conveniences, sanitation and legislation do not necessarily make men's hearts better or improve human society.

But we would ask "T. R." to turn from the many disturbing things of the present, the many "putrifying sores that makes the air malodorous through the plasters," to the "good old times," or the "good old methods" which he appears to think were coincident with a much better condition of human affairs.

When the revival system was universal among American Christians except those of our Communion and those of Rome, were conditions better than they are now? At that time the problems of big cities had not arisen in America, and

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does "T. R." think that if the old system with no attempt at social service, was used in New York, for example, that it would work? The fact is that Methodism in New York is a failure. We are not saying this, but the Methodists themselves, say it. They have tried revival after revival, but it makes no difference and their authorities make appeals for aid to save Methodism in New York from dying. We have referred to this body of Christians because it has in the past depended so largely upon revival methods. Meanwhile in New York the Churches which, with the preaching of the need of turning to God, have also vast systems of societies for social betterment, settlements, clubs, relief work, not neglecting rescue missions, these bodies have grown enormously and are attacking the problems of the City with faith and hope.

Or again, the States such as Indiana, in which the Christian bodies represented depended for accession to their societies upon revivals, where towns and country districts were "burned" over with constant camp meetings and revivals, have social, moral and spiritual conditions been models for us to follow?

We hear of dead country Churches. If the country Church has been a center for social service, social helpfulness, social culture, social amusements instead of a place devoted to the idea of saving individual souls by stirring their emotions, then the country church would be in a different condition today, we believe.

Again, were the moral and spiritual and social conditions of New England after the great Whitfield and Jonathan Edwood revivals, were these models of excellence? It was a time when the whole machinery of social service embracing societies for reform, charity and helpfulness with which the Church is now identified was absolutely wanting. It was engaged in saving individual souls and had little vision of social duties, no idea of the city of God, or the Republic of God when Christian men now have in their efforts for social welfare. Let "T. R." or anyone else read a good history which tells of social and moral conditions in New York and New England at that time.

We have not space to go into detail here, but it was a dark period of American history which came after the brilliant period. It is true that we have many things in this city which need to be done. It is true that the coming of a great revivalist might turn many to God and under modern conditions many of these might turn their attention to social service, but we believe that work among the young, turning their hearts to God, but at the

same time teaching them to care for their bodies and their minds and their souls, this is much more to be desired than a great stirring up and a relapse.

A clergyman writing in the "Living Church" gave some figures relating to an Illinois town where Mr. Sunday held meetings some years ago. In 1903 five leading religious bodies in the place reported a membership of 2600, Churchmen and Roman Catholics not being counted. In 1905, as a result of Mr. Sunday's revival, 1600 converts were made. In 1908 a religious census showed that the same five Churches had lost all the 1600 and 400 more, the membership being 2200 instead of 2600 five years before.

But it is not the man, but the underlying principle about which we write. Palama, St. Elizabeth's, St. Mary's, Kakaako, St. Mark's, these and other agencies are seeking to prevent hearts from turning to evil, and we hope turning them to God.

#### WORK FOR GOD AND MAN.

They are seeking to prevent disease of body, disease of mind, and disease of soul. Sin is disease, in one way or another, of body, mind and soul. Social service work is designed to give people a chance. To get people out of wretched tenements into homes where the girls can be decent. It seeks to provide for the people wholesome amusements. It was a great mistake of the Protestants who relied upon revivals to characterize practically all amusements as sinful. Washington Gladden says that when he was a boy he was taught to consider a ball game as having in it the nature of sin. Men, women and children must have amusements if they are to be normal, and to provide them is a part of Christian work. We should have few dance halls where girls are led to ruin if we had good places under proper supervision where they could meet boys and men of some respectability.

But why say more? We have said enough. Man does need a new heart, but many of them need conditions under which they will have a fighting chance to retain what a new heart has gained and to grow in knowledge and grace. The work of the Church is to preach the Gospel, but its work also is to carry the spirit of the Gospel into active helpfulness to every child or man it can reach. Social service is not to be spoken of as if it were something else than a part of every real Christian heart's activity.



#### MINISTERS OF VARIOUS DENOMINATIONS SEEKING HOLY ORDERS IN THIS CHURCH.

There are always many ministers of various religious denominations who, out of conviction as to the Catholic and Apostolic character of this Church, seek Ordination in the same.

The last few months there has been, perhaps, an unusual number of such, and the following list from the Milwaukee Church Times may be of interest:

Recent converts to the Church from the ranks of the denominational and sectarian protestant ministries include: The Rev. Harley H. Marriott, formerly Baptist minister, ordained deacon by the Bishop of Kansas; the Rev. Wm. V. Edwards, formerly a Reformed Episcopal minister, ordained to the diaconate by the Bishop of Ohio; the Rev. Ralph Franklin Blanning, formerly a Methodist minister, ordained by the Bishop of Montana; the Rev. Frederick Arthur Foster, formerly a Methodist minister, ordained deacon by the Suffragan Bishop of Minnesota; the Rev. Frank Copeland, a former minister of the Methodist society, ordained to the diaconate by the Bishop of Michigan; the Rev. John Vaughn Davies and the Rev. Lewis Philip Davies, formerly Baptist ministers, ordained to the diaconate by the Bishop of Harrisburg; the Rev. Dr. Thomas Reed

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Bridges, formerly pastor of the South Reformed Church, Manhattan, confirmed and admitted as a candidate for Holy Orders by the Bishop of New York; the Rev. James Cross Gray, formerly a Presbyterian minister, ordained deacon by the Bishop of Dallas, on the III. Sunday in Advent; the Rev. G. Beamis, formerly a minister of the United Brethren denomination, admitted by the Bishop as a postulant for Holy Orders in the district of Western Nebraska; the Rev. Herbert M. Peck, formerly a Baptist minister, the Rev. Dr. Josef Odrovanztuv Prenionzck, formerly of the Roman Catholic communion, and the Rev. Theophilus D. Malan, D.D., formerly a Presbyterian minister, all ordained to the diaconate by the Bishop of Pennsylvania, on the IV. Sunday in Advent.

The Rev. E. C. Capozzi, recently a member of the Augustinian Order in the Roman Catholic Church and on the clergy staff of the Church of our Lady of Good Counsel, Philadelphia, was admitted to the ministry of the Episcopal Church on the Feast of the Epiphany by Bishop Rhinelander, in the chapel at the Bishop's house. Mr. Capozzi has been spending the last few months reading at the Divinity School in Philadelphia. He is to be engaged in work among the Italians, with headquarters at Herrin, Illinois. In this work he will be associated with the Rev. Oreste Salimi, who was also a member of the Augustinian Order and connected with the same Roman Catholic Church until about six years ago, when he was admitted by Bishop Greer to our ministry.

On December 23rd, in Christ Church, Hartford, the Bishop of Connecticut ordained Mr. Paolo Vasquez to the diaconate.

Mr. Vasquez is an Italian who has been the lay-reader-in-charge of the Italian work in Hartford for the past year. He has conducted the services for the Italian congregation which came *en masse*, into the Church a few years ago, and which has the use of the Chapel of the Open Hearth Social Service Mission, and which is called d'Mission de San Palo. Mr. Vasquez was prepared for the priesthood of the Roman Catholic Church in the Seminario Apollinare, Rome, and in the diocesan Seminary at Syracuse, Sicily, and is this year taking some special courses in the Berkeley Divinity School, Middletown, Connecticut. Last July Mr. Vasquez presented to the Bishop 108 Italian men and women whom he had prepared by a long course of careful instruction for reception into the American Church. They had all previously been communicants of the Roman Catholic Church. He will continue in charge of this important and growing work.



THE S. P. G.

At the monthly meeting of the S. P. G. held lately, the treasurers presented their annual financial statement. The total income for 1914 was £249,156 13s. 9d., as compared with £250,585 12s. 8d., thus a total decrease of £1,428 18s. 11d. The secretary, the Rt. Rev. Dr. Montgo-

mery, in addressing the members present, said that humanly speaking, if the war had not burst upon us, the society should have had an income approaching £270,000 from all sources. It was for them now to strain every nerve to retain the position they occupied financially. So far as he could tell, there was throughout the Church in this land a firm determination on the part of all to pray and work for the sake of missionary dioceses abroad, and with the hope that no check may be sustained in the cause of the evangelization of the world.



A clergyman called upon a member of his congregation who had been neglecting the Church services, and went straight up to the sitting room, and with the tongs removed a live coal from off the fire and placed it on the hearth, then watched it while it turned from the red glow of heat to a black mass. The parishioner in question carefully observed the proceedings, and then said: "You need not say a single word, sir; I'll be there next Sunday." If all who read this story are as quick to catch the hidden meaning of this clergyman's action as the man referred to, we may hope that it will produce a similar effect.—Selected.

Character does not develop as rapidly as mind. School work is (commonly) directed to mind, indirectly to morals, and if the latter are benefited it is from the personal quality and influence of the teacher rather than from systematic training.—"Southern Workman," October, 1880.

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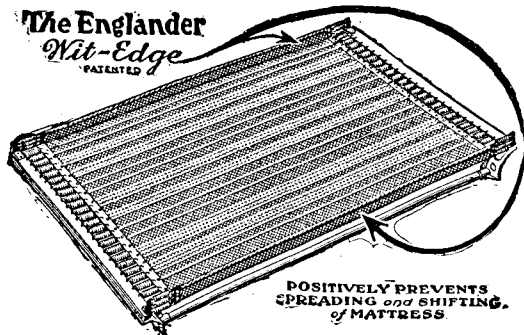
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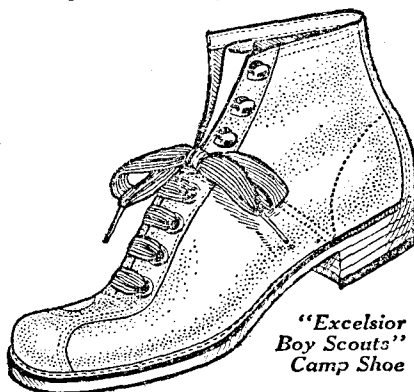
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